ness without theorising, studying it only in its facts.

We see it first as a purely subjective phenomenon. There is a constant rapid shifting of Time-point which it is impossible to arrest for a moment. There is a constant changing, even when there is no shifting of Space-circumstance, a change both in the body or form of itself which the consciousness directly inhabits and the environing body or form of things in which it less directly lives. It is equally affected by both, though more vividly, because directly, by the smaller than by the larger habitation, by its own body than by the body of the world, because only of the changes in its own body is it directly conscious and of the body of the world only indirectly through the senses and the effects of the macrocosm on the microcosm. This change of the body and the surroundings is not so insistently obvious or not so obviously rapid as the swift mutation of Time; yet it is equally real from moment to moment and equally impossible to arrest. But we see that the mental being only regards all this mutation so far as it produces effects upon its own mental consciousness, generates impressions and changes in its mental experience and mental body,

because only through the mind can it be aware of
its changing physical habitation and its changing
world-experience. Therefore there is, as well as a
shifting or change of Time-point and Space-field, a
constant modifying change of the sum of circum-
stances experienced in Time and Space and as
the result a constant modification of the mental